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THE
MISSIONARY MAGAZINE

AND

CHRONICLE:

CHIEFLY RELATING TO THE MISSIONS OF

THE LONDON MISSIONARY SOCIETY.

VOLUME XVII.

FROM JANUARY TO DECEMBER, 1853.

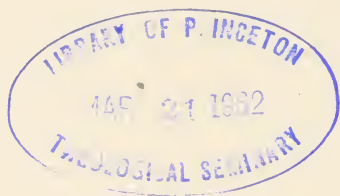
LONDON:

PUBLISHED BY

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SOLD BY JOHN SNOW, PATERNOSTER-ROW.

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BY APPOINTMENT TO HER MAJESTY THE QUEEN

THE HISTORY OF THE

REIGN OF KING CHARLES THE SECOND

BY JOHN HANCOCK

LONDON:

WILLIAM STEVENS, PRINTER, 37, BELL YARD,
TEMPLE BAR.

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THE
Missionary Magazine
AND
CHRONICLE.



THE CREOLE SLAVE READING HIS BIBLE.

WEST INDIES. DEMERARA.

MEMOIR OF A NATIVE EVANGELIST.

THE following impressive narrative is from the pen of the Rev. Charles Rattray, of the Demerara Mission, and by all those who have sympathized in the wrongs and sufferings of the African race, and who can take delight in tracing the hand of Providence in leading a descendant of that race from the degradation of slavery to the glorious light and liberty of the Gospel, it will be read with peculiar interest:—

“The subject of this notice, Goodluck Day, was a Creole, a native of the estate to which he was attached, when I first knew him, and on which he had lived thirty-eight years as a slave, and four years as a free-man, when, in 1840, he came to reside at this station, (Canal, No. 1,) in the capacity of native teacher.”

THE SLAVE THIRSTING FOR KNOWLEDGE.

“At the time of my first acquaintance with him he could read very slowly, and by spelling the long words, make out a chapter in the New Testament. Even that slender acquirement had not been made without some experience of the severities usually inflicted on slaves found guilty of possessing books, or of making any attempt at learning to read. On one occasion, after he had by some means learned the alphabet and short words of one syllable, his back was bared to the driver's lash for the heinous crime of scratching with a stick upon the ground, something like ‘cat bat.’ That was, perhaps, his first and last lesson in writing, while slavery continued; for when he first became known to me, he could not, so far as I now recollect, form the letters of his own name. But entirely to prevent even a slave from learning to read, if he was bent upon it, was a more difficult matter. The book, or the leaf of a book, could be carefully concealed about his person, or elsewhere, to be ready on every favourable opportunity when he happened to meet a friend who would ‘teach him a little bit.’

“When the Sabbath came to be recognized on the plantations as a day of rest, it was generally held as the weekly market-day; and the people having obtained the necessary ‘pass’ from the manager, went to town with their provisions, firewood and poultry for sale. On those occasions, Goodluck, after disposing

of his articles, usually went to Providence Chapel. He thus became familiar with portions of the catechisms and hymns of Dr. Watts, and obtained some knowledge of the holy Scriptures. In course of time he came to be regarded by the rest of the people on the estate as their teacher, and a Bible was purchased for him by their united contributions. He could not read very well, but they were greatly delighted to have a teacher and a Bible of their own, albeit they well knew both to be against the laws then in force amongst them. The precious book must be carefully concealed. It was, therefore, wrapped in a handkerchief, placed in a box, and buried in the ground, under a coffee tree, at some distance from the negro houses. Goodluck often retired to that place on the Sabbath mornings, or when he could secure a few moments unobserved, to read the word of God. [See Engraving.] Slowly would he read, pointing to each word: ‘I—say—unto—you—love—your—e, n, e, m, i, e, s—bless—them—that—curse—you—do—good—to—them—that—hate—you;’ and, under such circumstances, very slow and uncertain must have been his growth in knowledge. When they ventured to hold a meeting, a watchful eye was directed towards the *buckra house*, to prevent surprise from any unwelcome visitor, while the teacher read, in an undertone, a portion of the Bible, and all things were kept in readiness to bury it again as quickly as possible, in the event of any emergency. In this way he gained some acquaintance with portions of Scripture, and his influence among the people gradually increased; but for many years after that period he was a stranger to the *saving* knowledge of the truth.”

INTRODUCTION TO THE MISSIONARY.

“After we had taken up our abode in the

district, a labourer called one forenoon, and handed me a note from his manager, who introduced the bearer in nearly the following terms:—"I beg to introduce to you the man Goodluck, who is a driver on this estate, and he is a very good man for religion, and I think he is a very fit person and will be of good service as a member of your church." That was the commencement of our acquaintance. His conduct, regulated by a strict regard to truth and honesty, had gained for him the confidence of the writer of the note. Still he "lacked one thing"—the one thing needful. But in March, 1835, our friend and fellow-labourer, Mr. Scott, came over from the West Coast to baptize our first-born. On the occasion of that visit he preached to my people from John iii. 16, 17, and the sermon was specially blest to our friend Day. Referring to that circumstance, during the time of his last illness, he said, "O, yes, I got some light that day, about myself as a sinner and Jesus Christ as the Saviour, how those who believe in him should not perish but have everlasting life. And then by reading in the New Testament, sent from the Bible Society, which I received on that same day, and by conversation with you from time to time, and by what I heard at chapel, I came to get more and more understanding of the way of salvation; yes, all *that* the Lord was pleased greatly to bless for the good of my soul."

A CONSCIENTIOUS OVERSEER.

"During the four years of the apprenticeship, he occupied the place of an overseer on the estate, and his services in that capacity were highly appreciated by his masters. It was then a very common practice, on coffee plantations, to work on the Sabbath day, during the crop time; but he would not consent to this desecration of that holy day, and the custom was forthwith abandoned. Misunderstandings between masters and people very frequently occurred, requiring the interference of the magistrates; but among the people under his influence that period passed away without any occasion for an appeal to the magistrate by either manager or labourers."

FRUITS OF CONVERSION.

"Meanwhile our friend attended on the

means of grace with great regularity, assisted to the best of his ability in the Sabbath-school, and his own growth in knowledge and in grace was very apparent. His name is the first on the register of church members at this station; and through the whole course of his subsequent life he truly 'adorned the doctrine of God our Saviour in all things.' His character, the high esteem in which he was universally held throughout the district, and his earnest desire to be employed in doing good, pointed him out as the most suitable person for occupying the post of native teacher at the station; and in 1840 he became connected with the Mission in that capacity, and thenceforth to the time of his death he was a most faithful and laborious servant of the Lord Jesus Christ. He was deeply sensible of his own deficiencies in knowledge and other qualifications required in a teacher of youth. By persevering application he had become able to read the Bible fluently, but the Creole Dutch having been the language in which, for nearly forty years, he had been accustomed to speak, he never could acquire anything like a good pronunciation, or grammatical expression, of the English language. Sometimes he enforced his exhortations to the young by a reference to his own case. 'You see me,' he would say, 'for all I try, try hard to learn, I am only able to speak half-half-broken English, because I had not opportunity to learn when I was young like you. O, I wish I could come young again! But, thank God! I know what it is to believe in the Lord Jesus Christ, and I can tell a'you young people too about what you must do to be saved. Listen to me, then, for though I cannot speak fine high-high words, the truth that I teach you is the same as the Bible teaches all men, black and white, poor and rich.' In the time of slavery the people had no surnames; but towards the close of the apprenticeship a proclamation was issued, requiring the general adoption of surnames by the then apprenticed labourers. He had taken the name 'Day;' and after he became connected with the Mission, it was suggested to him to adopt another Christian name instead of *Goodluck*. He earnestly inquired if it was a bad name, because if it was *bad* he would put it away, but if it was not bad he saw no reason for

changing a name to which he had been so long used."

IN LABOURS ABUNDANT.

"After the opening of our chapel at Mindenburg, in 1844, and the consequent division of my Sabbath-day labours between the two places, he superintended the Sabbath-school at the old station, and, every alternate Sabbath, conducted the worship in my absence. Respectable white people occasionally were present, but though he was a most humble-minded man, and rather diffident in his demeanour, he seemed quite at liberty and free from any sort of unpleasant restraint in addressing to all, just in his own way, the blessed truths of the gospel. Once and again, persons of that class happening to be on a visit to some of their friends residing in the neighbourhood, have attended our chapel, and there heard, for the first time in their lives, a black man, a real representative of the once enslaved, but now free labourer, preaching 'the glorious gospel of the blessed God' to his fellow men; and if such visitors were themselves piously disposed, a personal interview with the preacher usually followed, which invariably proved interesting to the strangers. Henry and Scott's Commentary (with the text), published by the Religious Tract Society, was procured for him soon after he became connected with the Mission as native teacher; and by hard, persevering application, he acquired an ability to peruse it with sufficient ease and intelligence to make it very serviceable to him in his work. He could and did read other books, from which, though unable to read them very fluently, he derived much knowledge that became available as occasion required. But the designation of 'Native Teacher,' by no means conveyed anything like a correct idea of his office and work. He was a most valuable assistant, not only in the school, but in any way, and every way, in which he could promote the interest of the station. He was daily in the school for five or six hours, but his work neither began nor ended there. His evenings and mornings were often spent in visiting the sick; settling any unpleasant differences that had arisen between members of the church—inquiring into the truth of any rumour that had reached him affecting the consistency of any of the people—col-

lecting pecuniary contributions towards some special object that might happen to be on hand—conversing with applicants for church fellowship, and in various other ways in which his services might, from time to time, be required. And while he was thus a valuable assistant to the Missionary, he was not less the servant of the church in matters of minor importance. His life was, indeed, in this respect a beautiful illustration of the Saviour's words, 'He that is greatest among you, let him be as the younger; and he that is chief as he that doth serve.' Luke xxii. 26.

"For the space of twelve years he was thus diligently occupied from day to day; and during that long period I never, in one instance, found him to diverge in the slightest degree from truthful, upright Christian principle. If on any occasion I felt *suspicious* of his having done or said something wrong, such suspicion invariably proved to have been entirely groundless—a mistake, an error in judgment he might have committed; but never, never a known breach of Christian morality. The utmost confidence was placed in him by the people, in regard to their own pecuniary matters, and as the medium of conveying their contributions to the funds of the station. Many of them deposited with him their savings and such documents as they deemed it important to have lodged in a place of security; and after his death all such deposits of money were found to have the owner's name carefully put up with each.

"The thought often crossed my mind that he seemed like one who believed and felt, or had some premonition, that his work would soon be done, and was therefore resolved, by the grace of God, to do with all his might whatsoever his hand found to do. It may seem incredible, but in reviewing the whole period of his connection with the station as native assistant, I cannot recollect ever to have observed him passing away an idle hour. When not employed, as has been already stated, he would be hard at work in his garden, away at his provision ground, cutting fire-wood, weeding grass in the chapel-yard, cleaning out a trench, or doing whatsoever else he found needful to be done about the premises. And when not employed in out-door work, he might be heard reading aloud to his wife, and whoever else might

happen to be present, teaching them and lecturing to them as if he had been addressing a large congregation. In labouring to promote the spiritual good of others, he was always faithful, affectionate, and very earnest in his exhortations, whether his hearers were few or many, old or young. As a servant of the Lord Jesus, he seemed to bear constantly in mind the sacred injunction of his Divine Master, 'Work while it is day, for the night cometh in which no man can work.' He was a very happy Christian. He never complained of any of those doubts and fears respecting his own salvation, which frequently perplex many believers. Having once believed, he never doubted, but strove hard to 'keep the heart with all diligence,' and prayed earnestly for 'grace to help in time of need.'

"For years past, he went regularly once a week, about three miles through the bush, to hold a meeting with a few members of the church, and others, his more peculiar charge, who lived in a locality which, during the rainy season, was almost inaccessible."

DECLINE OF HEALTH.

"About the beginning of the present year (1852,) his physical strength began to fail. Subsequently he had a severe attack of illness, from which, under the use of means, he seemed partially to recover. But he again became weaker, and medical treatment afforded little or no relief. Though decline of bodily strength obliged him to relinquish many of his former walks of usefulness, he still attended to his customary engagements about the chapel and in the school. On the morning of the 21st June (Monday) he was with us at family worship, and at the usual hour he opened the school; but scarcely had he entered upon the ordinary business, when he felt himself unable to proceed. Upon returning home he sent for one of the deacons, and having given him instructions regarding his worldly affairs, he never again adverted to them during the remaining six weeks of his life. Having 'set his house in order,' he thenceforth thought and spoke chiefly 'of things concerning the kingdom of God.' On the following Lord's-day, he was able to be present at public worship, and, in the evening, the last time he was permitted to join in the service of the earthly sanc-

tuary, he was observed to listen with great attention and evident delight to an old and valued Christian friend. Shortly afterwards, he became too feeble to leave the house. I saw him generally every morning and evening, and sometimes I called in the course of the day, to see that his medicine was taken at the proper time. He was now unable to conduct family worship, which was a sore trial to him; but I often read and prayed with him. His weakness increased so rapidly, after the last Sabbath he was in chapel, that by the latter end of the same week he was unable to leave his bed-chamber. It had now become apparent, that 'this sickness was unto death.' But he was prepared for the event, and that Gospel which he had so long and faithfully preached to others, both by word and deed, was still the theme on which he delighted to expatiate while he had power to speak of the love of Christ. Having, immediately after leaving his chamber, noted down some of the expressions to which he gave utterance, his death-bed experience, and his earnest, intelligent, scriptural piety, may be better understood from a few of the memoranda I then made, than from anything else that I could write."

A BELIEVER'S DYING TESTIMONY.

"July 1.—He spoke with much feeling and earnestness of the great comfort he had in resting solely upon the Lord Jesus Christ, and at great length discoursed on the necessity and importance of *faith*, simple faith in the Saviour, and how happy he was now that he could say, 'I know in whom I have believed.' 'O *faith!*' he added, 'faith in the Lord Jesus Christ, that is the *great* thing.'

"July 3.—This morning he was very weak, and had not slept during the previous night. This restlessness during the night he often complained of. I read and prayed with him, and he was much revived, and spoke with grateful feelings of the kindness of the people to him. 'Oh, I am very happy. I want for nothing, and all the brethren are very kind to me. Sometimes I think I would have wished to have a shelter for Mrs. Day, if it please the Lord to take me away.' Checking himself, in that strain, he instantly broke off from it with—'but, as Abraham said, "Jehovah Jireh," so I leave all in his

hands.' On the afternoon of the same day, I called to see him, and on my inquiring how he was, he said, 'O I am happy, happy—I feel no pain at all, only more weak; but I am very happy.' Having sat up on the bed, he began to speak of the knowledge of Christ—'I cannot say I know much; but I know that I have often thought how high and deep the knowledge of Christ is. Many think that, when they know a little of Christ, to be admitted a member of the church, that is enough; but I think that, if we know him truly in our hearts, we shall find there is so much, much more of him to be known, that, if I were to live ten thousand years, I could never fathom it all. The more we know of him, and think of him, we see still more and more that we want to know. O what a great message the Gospel is. I was just talking to my wife about it this forenoon. What a great good the Gospel is! And unless people do believe in Christ as the Gospel teaches, they *cannot* be Christians. No—to be a believer, and to be a Christian, is the same thing. But people trust too much to something else than in Christ only.' He spoke of his baptism, and how ignorant he then was, and how the light came to his soul when he heard Mr. Scott's sermon, on John iii. 16, and how that light gradually increased under the stated means of grace. He continued—'O I have learned much how good it is to have *patience*—patience, and *that* has been a great blessing to me among the people, and at home too; but my wife has been a good, good wife to me. She never, like some females, took on debt—no—not a stiver, for anything. And the gospel has made us both happy. If I must leave her; well, we know the parting must come, and the Lord's time and way is the best. I often have prayed to God, when walking by myself, to give me *patience* with the people, that I might not be soon vexed, and he graciously heard me, and kept me *patient*. So I never get angry with them; but tell them everything easy—*sa-a-fty*—and don't mind, suppose they be in a passion and speak rough.' He then referred to the repairs of the chapel, regretting that, since he was unable to go out, those who used to give him their contributions had drawn back. I advised him to lie down, and not continue to speak more. He lay down,

and then grasped the arm of one of his old friends—formerly a fellow-slave on the same estate—who was sitting at the head of the bed, and said, 'When you came in, I was speaking to this man about his soul. He is an industrious man, and does not drink, or live bad in any way now; but he is careless about his soul. He does not know Jesus Christ; and all his living is only for this world; but what good will the world do him, if he lose his immortal soul? O, yes, that is the one thing needful, the salvation of the soul.'

"July 4.—This was the Sabbath, on which he had wished to have, once more, the privilege of speaking a few words to the people about providing means for repairing the chapel. When I saw him in the morning, he said he felt better, having got some sleep during the night. But he spoke very little to those who called to see him during the day, being anxious, as we afterwards learned, to avoid everything that might distract their minds during the sacred services of the Sabbath, and to enjoy himself that quiet in which he wished to pass the day of the Lord, seeing he was not permitted to unite with his brethren in its public exercises.

"On Monday morning, many of the people came to see him,—and now, he had a word for all, speaking to them individually, when he thought any of those present required some special counsel, and exhorting all to cleave unto the Lord with full purpose of heart. In the afternoon he sent for me. Speaking with great animation, he said the Lord had graciously strengthened him to speak to his fellow-sinners to day, especially to the females. 'Yesterday morning,' he said, 'I felt very happy, when I saw the young man come, early in the morning, to take the key to open the chapel. I have not told any person, not even my wife; but, on Saturday, I prayed that the Lord would spare me over the Sabbath, that my illness or death might not, in any way, interfere with the public worship of God; and that the members of the church might come together to remember the dying love of the Saviour.' He then burst into tears and said, 'O! what a blessing the Gospel has been to the people in this district, and especially to me, a poor unworthy sinner! I know I must die; whe-

ther now or some time after this; but the Lord has been good and kind to me, and I know he will never leave me nor forsake me. I felt strong this morning, and when some of my friends were here, we had worship, and I read the lxxviiith Psalm, and prayed with them. There is a question in that Psalm, and the answer of the psalmist exactly suited me. You will find it beginning at the tenth verse.' I turned up the Psalm and read from that verse. He repeated, very emphatically, 'Who is so great a God as our, our God!' He then continued, 'O, Mr. Rattray, if I die, I know you are going to say something to the people; but don't exalt me—don't speak of what I have done. I am a poor unworthy sinner! *Exalt the Saviour!* To him be all the praise!—O yes! to him be all the glory! If I am found in him, O, that is all my hope and all my desire.' Throwing his arms around my neck, he said, 'You must not cry, my dear minister! you must not cry! I am happy—too, too happy!—I have no pain, and I have a good bed to lie upon. The Saviour had nowhere to lay his head! and then, he died a painful death upon the cross.' He wished to rise and engage in prayer, 'short, not too long.' I suggested that he had better remain in bed, as he was so weak—'No!' he exclaimed, 'not now, I am quite strong enough, don't be afraid. What! Jesus Christ kneeled all night on the mountain, on the cold ground. I wont kneel on my soft—soft bed to pray when I am able to get up.' He kneeled by the bed-side, and prayed most fervently for all the people, especially for the young; for his 'poor wife,' for his minister and his family; and poured out his fervent thanks to God for the glorious gospel of his grace. He seemed to have been wonderfully strengthened that day, much beyond what he had been for two or three days previously; but, from that time, his debility increased so

fast, that, though he could reply to any inquiry, it seemed to require an effort to speak for more than a few minutes at a time. But it was evident with what pleasure he could still listen to the reading of a portion of God's word, and join in prayer, when any one engaged in these exercises by his bed-side. One day he would seem to be somewhat revived. Again, a sleepless night would be succeeded by a day in which he complained of being 'weary all over.'"

THE CLOSING SCENE.

"He continued thus gradually to decline, till, on the 29th of July, when, just as I had dismissed the school, in the afternoon, I was hastily called to see him. On entering the room, I found his weeping wife kneeling beside him, with one of his hands clasped between hers. One of the deacons of the church was standing at the head of the bed, which, for convenience, had, for some days, been spread on the floor. He was breathing softly, as if in a very deep sleep. I took hold of his hand, which was lying above his head on the pillow, just as if in that posture he had gone to rest. It had the chill of death upon it. For a few moments we kneeled in prayer at his pillow; and while we were thus engaged, his spirit left 'the earthly house of this tabernacle.' All was still. Without a sigh or struggle 'he fell asleep.' 'Let me die the death of the righteous, and let my last end be like his!'

"At the time of his death he was fifty-two years of age. His only surviving relative is the bereaved widow, now left in a very helpless state, having been for two or three years past much afflicted with rheumatism. She will be almost entirely dependent on Christian friends for the means of support. May God be her stay and support, and put it into the hearts of those who have the means to help and comfort her!"

In giving the preceding article so much in detail, we have ventured somewhat to exceed the usual limits, but we trust that the interest of the narrative, and the peculiar claims of the Negro race upon the sympathy of the Christian public, will be regarded as a sufficient explanation.

POLYNESIA. HUAHINE.

OBITUARY OF AN AGED FEMALE DISCIPLE.

As an appropriate accompaniment to the foregoing account of an eminently pious and devoted native evangelist, in the West Indies, we have now to present a brief sketch of the holy life and happy death of a venerable female disciple, a native of the South Sea Islands. Such testimonies to the identical effects of the gospel upon the natives of different countries and races, widely separated from each other, cannot but be highly encouraging to the friends of Missions, while they serve to illustrate the truth of the inspired declaration, that in every nation he that feareth God and worketh righteousness is accepted with Him.

"Taamatu," writes the Rev. Charles Barff, of Huahine, "was removed to her rest, December 6th, 1851. She was very far advanced in years, having been about ten or eleven years of age at the period of Captain Cook's visit to the islands in 1777.

'When the Missionaries reached Huahine, in 1818, Taamatu became one of their most diligent scholars, and soon made very good progress in learning to read and write. In 1819 she presented herself among the first candidates for baptism, and, in January, 1820, she was admitted to that ordinance as a hopefully converted character. In the month of May of the same year, she was one of fourteen who were united in church-fellowship, and sat down for the first time at the Lord's table.

"On account of her eminent piety, and the progress she had made in reading, writing, &c., she was selected to accompany Mr. and Mrs. Ellis to the Sandwich Islands in 1822, where she remained upwards of twenty years. While residing on that group she was very usefully employed in instructing the females to read the word of God, and in urging them to seek the way of salvation. On returning to Huahine, in 1845, with her husband, a pious native of Haavaiia, the Missionary of the island, the Rev. Dr. Baldwin, gave her a most excellent character for piety, consistency, and diligence in every good word and work.

"During the years that have elapsed since her return to her native island, Taamatu has continued the same course of active and consistent piety. So long as her strength remained unimpaired, she was constant in her attendance on all the public means of grace, Bible classes, meetings for prayer, Christian experience, &c. When mingling with those of a kindred spirit in the exercises of devo-

tion, she was in the element most accordant with her best feelings and desires. The Bible and the Pilgrim's Progress, which constituted her library, she read with prayerful diligence, and had stored in her memory a large portion of their contents. She was very useful in visiting the sick and aged females at their houses, to read to them the word of God, and pray with them. For almost two years before her death she had become too weak to walk any distance, but she continued to do what she could in visiting those near her own dwelling. Christ crucified was the great subject of her conversation and her glory.

"Excepting when prevented by unavoidable circumstances, the Missionary made a point of visiting her every Saturday, and always felt his own spirit refreshed by her pious conversation, and sound Christian experience. He visited her about noon on the day of her death, read with her the twenty-third Psalm, and engaged in prayer. She conversed on that occasion very feelingly on the excellences of the Psalm, and the happiness of having God for our rod and staff in passing through the dark valley, and in the joyful prospect of being for ever with Jesus.

"In the evening of the above-mentioned day, the monthly prayer-meeting was held in her house, her husband being one of the leaders. At her special request the meeting was conducted in the room in which she lay, and was protracted for an hour beyond the usual time. Though weak in body, she joined in the sacred exercise with unusual earnestness of soul. She was quite free from pain, and calmly and piously took leave of all present. Almost immediately after the close of the meeting her spirit departed to join the saints above."

INDIA.

JOURNEY TO THE SNOWY RANGES OF THE HIMALAYA.

IN our last number we gave insertion to Mr. Artopé's account of a journey, undertaken by him and the Rev. J. H. Budden, of Almorah, to the Pagan temples situated amidst the snows of the Himalaya. That account was descriptive chiefly of the physical features of the country, and, as an appropriate sequel to it, we have now the pleasure to give the subjoined extracts from Mr. Budden's journal, illustrative of the folly and infatuation of the pilgrims who resort to these heathen shrines, and of the mercenary motives of those who countenance and foster the delusion.

"*Monday, April 22nd.*—In accordance with a plan long contemplated, I left Almorah in company with Mr. Artopé, to proceed to the famous shrines of Kidarnath and Badrinath, at the season when pilgrims flock to them from the Hardwar fair, for the purpose of preaching the gospel, and distributing books among them."

JOIN THE ROUTE OF THE PILGRIMS.

"*Tuesday, May 24th.*—Reached the banks of the Mundakuse, and joined the pilgrim road, crossing by a Juhla or bridge of ropes, our horses swimming, and being dragged with a rope across the stream. Many pilgrims were proceeding to Kidarnath, and we joined the stream as far as to Gapt Kasee—a very beautiful walk by the side of the roaring torrent, covered with thick forest, with now and then a view of the towering snow at the end of the valley.

"Reached Gapt Kasee at 10 o'clock. A dirty place, with a temple and dharm-sala (or lodging house) in a court-yard. Pitched our tent on a spur, just above the village.

"*Wednesday, 5.*—Started this morning, and continued our march along the valley, passing and meeting various groups of pilgrims. The scenery grand and beautiful. Almost interminable forests—the path winding up and down, along the banks of the roaring stream."

VISIT A HEATHEN TEMPLE.

"*Thursday, 6th.*—To-day we left the direct road to Kidarnath, in order to visit a place called Tree Jogee Narain, where there is a temple visited by the pilgrims on account of a fire which is said to have been kept burning in it for three jugs (or ages), and called a dhoonce. Where the road turned off we

commenced a steep ascent, and after crossing a spur of the hill, passed through some beautiful forests of horse-chestnut and oak.

"Went to the temple, and talked with the people. Some of them could read, and came to our tents afterwards for books. There was no opposition. Every one expressed approval of all that we said. Several Gurhwalis were collected in one group, and seemed to listen with a great deal of attention and interest to what we said. The people generally seem to have no faith in their own religion. They almost invariably speak of their religious practices as simply the custom of the country, which it would be wrong in them to relinquish. One man expressed an earnest desire to know how he might obtain purity of mind, and when he was directed to the true Incarnation, by faith in which the forgiveness of sins, and the sanctification of the soul, are secured on the promise of God, he admitted that the remedy appeared an effectual one, but did not see how it was possible for him to avail himself of it. I told him there was at least one thing he might do, and if his desire were as sincere as he said, he certainly would do it, and that was, habitually to seek by prayer that guidance and strength which he needed from that God who is the hearer and the answerer of prayer.

"*Friday, 7th.*—Started early this morning, rejoicing the pilgrim road to Kedar."

A SACRED HOT-SPRING.

"At a little more than half way to our halting-place, we came to Gauru Kuund, where there is a hot-spring and a halting-place for pilgrims. The water is received in a small tank, and here almost all classes and sects, and both sexes bathe together promis-

couously, producing a state of the element which is any thing but pleasing to the eye. It is wonderful how easily men will, under the force of superstition, get over difficulties which nothing else will enable them to overcome. Here were Brahmins bathing by the side of people of low caste, and men of high rank and native cultivation by the side of the district coolies; and not only bathing, but taking the holy water into their mouths, though there is not one of them who would not indignantly refuse to receive a drop of the purest water at my hands. We stopped here to breakfast, scaling the rocks that overhang the place, from whence we could look down on what was passing below, and a sad sight it was! By the pilgrims passing from one bath to another, the whole place had become like a pool of mud; and here the delicate women, who had been bathing in the hot-spring were passing through all this mud and filth in their wet clothes in the cold morning air, to the straw sheds, open on all sides, where they changed their apparel and then went forth again to a miserable little building called a *maudir* or temple, to present their offerings; and after this they set forth on their long and wearisome journey to Kedar or Badrinath."

THE BLIND LEADERS OF THE BLIND.

"*Sunday, 9th.*—Talked with a few pilgrims who passed us, and in the evening went and had a conversation with a group of *pandas*, who said they were 360 in number, and gave them an outline of the plan of salvation.

"Their work is to proceed to the plains, and induce pilgrims to visit the shrine, and lead them on their way. They acknowledged that they only did it for a livelihood. They are an unpromising set, and likely to excite active opposition as soon as they get any idea that the object we aim at would lead to a taking away of their gains. But they listened very well, and said that what was addressed to them was all true and good."

A MAN OF QUALITY, AND HIS NOTIONS RESPECTING THE WAY OF SALVATION.

"*Tuesday, 11th.*—Ookimath. This place is the residence of the *Rawal* of Kidarnath, who lives here in considerable style, and only visits the temple during one month of the year; his place there being supplied by his substitute and successor. He sent us a present of

rice flour and sweetmeats, and a goat, and we went in the afternoon to pay him a visit. He is rather a young looking man, and has the appearance of a southern. His speech also bewrayeth him. He affects great liberality of sentiment in religion; and, after the usual formalities, began by saying that God is one, though there are various methods of worshipping him on earth, all equally acceptable to him, as many roads all lead to the same place; and that the various objects of worship were but so many different manifestations of him. To this I replied that God was indeed one, and that it was also true that there were different countries in the earth, inhabited by different races, and following different customs, but that the essential nature of all these different races was the same—they had the same susceptibilities of pain and pleasure—the same necessities—the same natural consciousness of right and wrong—from which it would appear that the way of salvation for all would be one and the same. Also that God was not only one, but free from imperfection; while it must be admitted that contradiction and contrariety were imperfections in any being, which it was, therefore, impossible to suppose could attach to the Divine Being, or to anything that proceeded from him. But the various religions to which he referred, as equally efficacious, did contain many things that were contradictory—they were mutually opposed, and, therefore, could not be supposed to have all proceeded from the one God. To this he replied, 'that these contradictions were the inventions of men, and not an essential part of the true religion.' Taking this admission, I told him that there was one religion which laid claim to entire freedom from these human inventions, to be found in the Scriptures, which declared themselves to be the word of God; and the distinction between these Scriptures and the books of all other professed religions was, that they did not lay claim to the belief of man as of Divine authority, without giving good and satisfactory reasons to substantiate their claim. The facts recorded in them were not the inventions of poets, written many years after the events were said to have transpired, but were recorded in well authenticated documents, written by persons who were eye-witnesses of the wonders they recorded, and who testified

the honesty of their convictions by dying in support of the truth of their testimony; and that these accounts were circulated and read immediately after the events recorded took place, and by persons who were quite disposed, and had every opportunity to contradict them if they were able to do so. In reply to this, he remarked that kindness or benevolence was the chief thing. This gave me a good opportunity of saying that the remark was true, and that we had the best proof of this in the character of God himself, who is love. But it was essential to distinguish between true and false benevolence. True benevolence did not admit of a compromise with justice or holiness; and the clearest proof of what true benevolence is, and that God is truly love, is furnished in the great plan of salvation which God had provided for man. From this I took occasion to give an outline of the gospel history and plan of salvation—the incarnation, life, death, and resurrection of Christ, and the design of all; and pointed out that this was from its very nature a universal religion, and adapted to the necessities of all; and that, therefore, it must be of necessity also an exclusive, as the only divinely authenticated religion. I then stated that the great command of the Redeemer to all men was to repent of sin, and to turn unto God, through faith in him, and that he had promised that whoever did so should obtain forgiveness of sin, and the sanctification of his nature; and I pointed out that sincere faith in him would naturally result in purity of mind, because the mind of man is always influenced by the character of the object on which he reposes his trust; and that, in addition to this, the Redeemer had promised the aid of the Holy Spirit to help the infirmities of those who believed in Him. He then returned to the subject of image-worship, and admitted that the idol was no God, but aided the mind in calling God to remembrance. On this I remarked that image-worship was forbidden in the Scriptures, and there were many reasons for this, as that no image could be a correct representation of the Infinite Spirit, and that the mass of mankind invariably came at last to believe that it was God. While I was saying this, one in the company commenced declaring that the idol, after it had been duly installed by the officiating Brahmin, was in

fact God to the worshipper, for that God dwelt in it. This was a clear proof of my assertion, that the people generally regarded the idol as something more than an idol. I then rose to leave. There was another present of *prasad*, including a piece of Pashmeri cloth, brought for us; but I returned it on the ground of its having been an idol-offering. I gave him a New Testament and Genesis, and several books in Hindoo, and begged him to read them, assuring him that if he did so with a sincere and fixed mind he would find great benefit from them, both in this life and that which is to come. There was a considerable company of people present while this conversation was going on, of persons in attendance on the Rawal, and pilgrims who were staying in the *dharmasala*."

A DISINTERESTED PROFESSOR.

"In the evening, brother Artopé had a long talk with a travelling beggar, who professed a willingness to abandon all his superstitions, and place his whole trust in Christ. He would return at once to his home, and not visit Badrinath as he intended. He had never before heard such wisdom. It appeared, however, that his only object was to gain a little money, and when in compassion four annas were given him, he said it was not enough."

INTERVIEW WITH SOLDIERS.

"*Friday, 14th.*—Halting for three days. Went for a walk up the road to the Toomnath temple. On my return I began to talk with a soldier, who afterwards called his companions, and we had a good talk with them before breakfast. They acknowledge that it is a matter of boast among them that they have visited so many shrines, and others are thereby induced to go. They listened to us very well, and all took books—they are a fine, noble set of men."

A SENSIBLE AND INGENUOUS PRIEST.

"Afterwards the Pujari (or officiating priest) of Toomnath came with two or three others, and we had a long conversation with him. He has seen some of our books, which he got at the Hurdwar fair from a Missionary; but said he could not well understand them. An astronomical book, however, which he met with somewhere, he understands very well, and entirely agrees with the Newtonian

system in preference to his own. He is a very sensible man, and talked very well for some time. He also took several books, and promised to read them attentively. After this several other people came for books and medicine. One old man said he had come from a place near Surat, in the Gulf of Cambay, all alone, and intended after visiting Badre to go to Benares and Juggernath, and then home. He must have been upwards of sixty; but he seemed quite cheerful and well.

"16th.—Had another interview with the Pujari of the Toomnath temple. The medicine we gave to one of his companions had had a beneficial effect, for which he seems thankful. We also gave him a little tea for the patient. He brought some other people for books, and came to ask me to explain to him the genealogical table at the beginning of Matthew's gospel, which I had given him. I pointed out to him that it was necessary to show that Jesus had descended from certain persons whose descendant it had been predicted he should be; and advised him to commence from the part where the table ended. He appeared satisfied. He afterwards asked for a present, as it was the custom of gentlemen to make one, when they visited the place. I told him I could not do this, as I did not approve of the work in which they were engaged. It was a work of deceit and not of salvation; but if he wished to forsake it, and would accompany me, or come to Almorah, I would see to it that he should not want while studying the word of God. He said that he wished to go to Almorah, but could not do so now. Perhaps he might be able to join us before we reached it. I told him that the only ground on which we could receive him would be the conviction, that his present pursuit was contrary to the word of God, and that if he would carefully read the books I had given him, and meditate on them, with prayer for guidance; and if the word of God took hold of his mind, he would doubtless come to the conviction I had spoken of. I was much pleased with him. He seems to me more candid and straightforward, as well as more sensible, than most of those I have met, and it may be that I may hear something more of him."

EXHIBITION OF CHRIST, THE TRUE AVATAR.

"Saturday 22nd.—Went into the market-place. Began by conversing with a Brahmin from Bandelkund, who was on his way to Badri, asking him what was his object in going there. He replied, as usual, to worship the deota. I then asked him, whether God was not in every place; to which he assented. If God then is everywhere, what need is there for you to go to Badrinath to find him? By going there in search of him, you imply that he was not to be found in the place you come from, nor is everywhere present; and this is to cast a reflection on his Godhead. But, said he, all the world does so, and I do the same. In this I replied that he was mistaken about all the world. There were eight or nine hundred millions of people in the world, and of these the Hindoos were at most not more than eight or nine millions, and of them a very small portion came to Badrinath, and every year they are getting fewer and fewer; and besides these few, no one else cared anything about Badrinath, or knew anything of Ram, who, he said, was his God, and whose name he constantly repeated, in order to obtain salvation. I asked him who Ram was, that he called him God. He said he did not know; but his gooroo, or teacher, had told him he was God, and he was constantly to repeat his name, and then his sins would be forgiven, and his heart purified. I said, as he did not know who Ram was, I would tell him. I then mentioned the chief particulars of Ram's history—that he was Raja of Oudh, and had a wife named Sita, who was stolen from him by Rawan, Raja of Ceylon, and this led to a war, in which Ram subdued Rawan, and afterwards he returned to Oudh, and died by drowning in the Sarjoo, and that he was not God, but only a sinful man like ourselves, though, doubtless, a brave and powerful Raja; but to call such a man God was to cast a reflection on the Divine Being. Several people had gathered round while this conversation was going on; and one among them said, that it was written in their shastras, and therefore it was their duty to do as they were doing. I said, if their shastras were the word of God, of course, it was their duty to obey them, and mine also; but I wished to know if I was to regard them all

as such, or only some or one of them. To this he replied, that they were all alike. I pointed out to him that he was mistaken there; that, on the contrary, they were all in opposition to each other—the Vaishnava puranas condemn the Shawa puranas, and they the others, and so on; and so it was impossible they could all be correct. In point of fact, they were not the word of God at all, and no one could bring a single argument to prove they were. But the message I had to deliver to them was taken from a book, which could be proved to be the word of God. This also gives an account of an Avatar, or incarnation of the Deity, as their shastras did; but the account was a very different one from theirs.

“This spotless Incarnation has actually taken place in our world, and is fully competent to effect the salvation of man. In order to this, two things are necessary—the forgiveness of sins and the sanctification of the soul. Both of these the Lord Jesus Christ, the true Avatar, is able and willing to effect. I then pointed out how, according to the Divine plan, these two objects are effected, and assured the people, that in saying this I was not prejudiced in favour of the customs or the faith of my own country; for, this incarnation did not occur in England, nor was the Christian religion the religion of my forefathers. They had been like them originally idolators; but when the news of this great universal remedy for man’s misery reached our ancestors, they abandoned their idols, and embraced it: and God’s blessing had been on us ever since. And now our desire was that our Hindoo brethren might share in these blessings.”

VALUE OF A BRAHMIN’S BLESSING.

27th.—Returned to Pandrekesur. In the evening began to talk to one or two pandas, who had totas (or brass drinking vessels) in their hands, containing, as I supposed, offerings for the idol, as I did not know they were pandas. On asking them if it were so, they said they were Deo-Prayag brahmins, who brought the pilgrims up to Badri, and it was their part to take, not to give. I began to make a remark about this, asking them what they give the pilgrims in return, when they merely replied, that they gave them their blessing. Meanwhile a few Gurwahs,

who were standing near, came up to me, and I began to talk to them of what had been said by the pandas. They acknowledged that they give them money, because they were brahmins, but got nothing in return. I then remonstrated with them on the folly of this, and proceeded to deliver my message more fully. I dwelt on the paternal character of God, his kindness to and love for man; his omnipresence, his willingness to hear the prayers of his creatures, and urged them to address all their requests direct to him with a true heart and earnest desire, and assured them it would not be in vain. I quoted our Lord’s assurance, ‘If ye, being evil,’ &c.”

INEFFICACY OF PILGRIMAGES.

“I also pointed out to them the inefficacy of pilgrimages, and all such things, in the matter of the salvation of the soul, and preached Christ to them. They, as usual, expressed their surprise and pleasure at all they heard, and said there was no doubt it was the true doctrine. Those of them who could read took books, and I invited them to come and see me in Almorah. Shortly after I fell in with a group of pilgrims in one of the sheds and began to talk to them. They came from Cawnpore. I asked them what good they had got by going to Badrinath. They all acknowledged they had gained nothing, except one youth, who was very indignant at his companions making this confession, and said they had gained ‘darehau,’ that is, a sight of the idol. When I asked him what was the good of this, he could say nothing. I then went on as before to speak of the omnipresence and paternal character of God, and urged them to pray to him in spirit and in truth, and assured them that their pilgrimage was fruitless in everything but loss of money, time, and trouble. The youth again came forward, and said that they had bathed in the holy Gunga, and their sins were washed away. To this I replied, that water could only cleanse the body, and could not reach the soul, and that this their own shastras admitted in some places, and pointed out that nothing but the sanctifying Spirit could cleanse the soul, and that without this we could not enjoy peace or happiness even if we went to heaven. There were several women sitting in the sheds who seemed to be listening with some interest to what was going on.”

COMPARATIVE NUMBER OF PUPILS IN THE GOVERNMENT AND MISSIONARY SCHOOLS IN INDIA.

OUR number for July comprised an article on "The Difference between the Government System of Education and that of the Missionaries."

In connexion with the subject, we now invite attention to the following statement from the *Calcutta Christian Advocate* of August 14, as exhibiting the important result, that, while the Missionary Schools contain more than four times as many pupils as those patronized and supported by the Government, the whole of the former are under direct Christian influence, and many of them also can fairly compete with the Government Schools in the kind and amount of education bestowed.

"From a Parliamentary paper printed on the 8th of June, it appears that in 1850, there were *twenty-three thousand*, one hundred and sixty-three students in the several schools and other establishments of education maintained at the public expense in the several presidencies of British India. The *Hurkaru*, commenting upon this statement, says, 'when we consider that with the exception of *some Missionary Schools*, and a few private seminaries at the presidencies, the Government institutions stand almost alone in the work of distributing the light of European knowledge amongst the natives of India, we must look far into futurity for the enlightenment of a hundred and fifty millions of people.'

"Now what are the actual facts of the case in reference to the *some* missionary schools in India, and to the Government standing almost alone in the work of education in this country. We gather from the pamphlet recently published, and entitled,—'Results of Missionary Labour in India,' and which originally appeared in the *Calcutta Review*, that the efforts of Missionaries in the cause of education are now directed (1850) to thirteen hundred and forty-five day-schools, in which eighty-three thousand seven hundred boys are instructed, through the medium of their own vernacular languages; to seventy-three boarding-schools, containing nineteen hundred and ninety-two boys, chiefly Christian, who all reside upon the missionaries' premises, and are trained up under their own eyes; to one hundred and twenty-eight day-schools, with fourteen thousand boys and students receiving a sound scriptural education, through

the medium of the English language. Their efforts in the Female Education embrace three hundred and fifty-four day-schools, with two thousand four hundred and fifty girls, taught almost exclusively in the vernacular languages. Making a total of male students of ninety-nine thousand nine hundred and sixty-nine, and girls inclusive of *One hundred and one thousand one hundred and ninety-two pupils*.

"On this showing, the *Hurkaru* will perceive that the Government is by no means almost alone, and that *some* of the Missionary schools far out-number the Government institutions in the number of pupils under their care. It is one hundred and one thousand one hundred and ninety-two, to twenty-three thousand one hundred and sixty-three. If we needed an argument in favour of the voluntary over the compulsory principle, in the work of education, we think we have it in the above-mentioned facts. Voluntary benevolence does more for the education of the people of India, than the Government with all its wealth and appliances. It should also be borne in mind that in all the Missionary schools, the Bible is openly taught, and that many of them are not a whit behind the Government schools in the kind or degree of education afforded; and yet in the teeth of these facts the Council of Education adopt a course in their public examinations which gives a monopoly of Government patronage in reference to public employment, to the twenty-three thousand taught in their schools over the one hundred thousand taught in Missionary schools."

MADAGASCAR.

FOR many years it has been the policy of the authorities of this island to prevent all intercourse with foreign nations for the purposes of trade, or otherwise; and so severely have the restrictive measures for securing that object been enforced, that it has only been at the greatest personal hazard, and through the most private and confidential channels, that the native Christians have been able, from time to time, to communicate with their sympathizing and exiled countrymen at Mauritius.

We had the satisfaction to announce in our November number the cessation of that harassing and cruel course of persecution to which the Malagasy Christians have so long been subjected; we reported also the alleged death of their bitterest enemy, the queen's chief minister; and this report has since been fully confirmed.

From the tenor of the most recent information, it cannot be premature to encourage in the minds of those who have long pitied and prayed for the suffering Christians of Madagascar, the expectation that the day of their complete deliverance is at hand. Upon the strength of statements current in Mauritius, and which many circumstances tend to confirm, we are enabled to convey the important intelligence, that the Prince of Madagascar has, since the removal of the late obnoxious minister, been appointed to a joint share in the government with the queen, his mother. And, from his known character and influence, it may be expected that great and important changes affecting the interests of the country at large, and the prospects of the Christian portion of the community in particular, will result from this singularly providential event.

We also learn that the late prime minister has been succeeded in office by his son, who is reported to be a Christian, and likely to be a firm supporter of the prince.

Upon the same authority from which we derive the above information, it is also stated that the prince, on coming into power, convened a meeting of the principal officers, and proposed two measures, both of which were carried, viz.:—

1. That the ports of Madagascar should be opened to all nations.
2. That all the subjects of Madagascar, who had been obliged to seek refuge in other lands, should have liberty to return to their native country.

Until further and more detailed information has been received, we should not deem it expedient to add anything to the important statements given above. In the mean time, we may cherish the well-grounded hope, that the political events now transpiring in Madagascar, are but so many preparatory measures in the wondrous dispensations of Divine Providence for giving extension to the Gospel of Christ through the length and breadth of that populous and benighted island.

ORDINATION OF MISSIONARIES.

MR. WILLIAM HILLYER, late agent of the London City Mission, at Twickenham, was ordained at Bushey Chapel, Bushey, Herts, on Tuesday, Nov. 30, as a Missionary to Jamaica. The Rev. W. G. Barrett, of Royston, late Missionary in Jamaica and Demerara, described the field of labour to which Mr. Hillyer is appointed. The usual questions were put, and the ordination prayer offered by the Rev. Wm. Hodge, of Great Berkhamstead, and the charge was delivered by the Rev. John Vine, the minister of the chapel.

MR. M. A. SHERRING, LL.B., late student of Coward College, was ordained at the Weigh House Chapel, London, on Tuesday, December 7th, as a Missionary to Benares, East Indies, The Rev. J. J. Steinitz commenced the service by reading the Scriptures and prayer. The introductory address, descriptive of the field of labour, was delivered by the Rev. Jas. Kennedy, M.A., Missionary from Benares. Rev. J. Adey put the usual questions. Rev. Thos. Binney offered the ordination prayer. Rev. John Kennedy, M.A., delivered the charge, and Rev. Dr. Tidman concluded the service with prayer.

DEPARTURE OF MISSIONARIES.

REV. WILLIAM HILLYER embarked at Southampton, per *La Plata*, for Jamaica, December 17.

REV. M. A. SHERRING embarked at Southampton, per *Ripon*, for Calcutta, *en route* for Benares, December 20.

NEW YEAR'S SACRAMENTAL OFFERING TO THE NECESSITOUS WIDOWS AND ORPHANS OF DECEASED MISSIONARIES, AND ALSO TO AGED AND INFIRM MISSIONARIES.

WITH reference to the Appeal presented to the Pastors and Churches, through the medium of the December Chronicle, on behalf of the above-mentioned interesting claimants on their Christian sympathy, the Directors respectfully request that those Churches which may have been prevented from making their Sacramental Offering on the first Sabbath of the present month, will kindly embrace the *first Sabbath in February or March* for the occasion.

MISSIONARY CONTRIBUTIONS.

From 13th November to 14th December, 1852, inclusive.

	<i>l. s. d.</i>		<i>l. s. d.</i>		<i>l. s. d.</i>		<i>l. s. d.</i>
Ebenezer, a Thank-offering	10 0 0	Holloway Congregational Church, for the Widows' and Orphans' Fund ..	9 3 6	persecuted Christians of Madagascar	0 10 0	Mr. Watkins	1 4 6
Miss Hadlow, for the Bhowanipore Institution	1 1 0	Horbury Chapel Auxiliary, on account	31 10 0	St. Thomas's-square, Hackney, Auxiliary, on account ..	6 18 4	Mr. Huntingdon, <i>ld.</i> per Ton on Coals sold	0 14 7
Abney Chapel Auxiliary, on account ..	4 9 0	Park-crescent Chapel, Clapham, A Friend, per Rev. B. Price, for the		Surrey Chapel Auxiliary. Per E. Howard, Esq. Missionary Boxes ..	3 3 6	Mr. Ellis Jones (A.) ..	0 10 6
Clapham Auxiliary, on account	22 14 11			Surrey Chapel, Sunday-schools, per		<i>sl.</i> 13s. <i>ld.</i> ..	
						Trinity Chapel, Brixton. Rev. S. Eldridge. Subscribers.	
						A Friend	0 10 6
						Mrs. Corp	1 0 0
						Miss Child	0 10 0

	<i>l. s. d.</i>
Mrs. Eldridge and Family	1 0 0
Mr. Payne	0 10 0
Mrs. Payne	0 10 0
Mr. Simmons	0 10 0
Miss Stapler	1 1 0
Mr. C. Warton	1 1 0
Mrs. C. Warton	1 1 0
Miss Warton	0 10 0
Master F. Warton	0 10 0
Master W. Warton	0 10 0

Donations.

Mr. J. H. Allen	1 0 0
Mr. Carille	1 0 0
Rev. Mr. Weare	0 10 0
Mrs. Montague	0 5 0

Boxes, &c.

Miss Cockerton	1 2 1
Miss Granville	0 13 0
A. Holmes	0 13 6
Master Leigh	0 10 6
Master Simmons	0 2 11
Master Smith	0 2 5
Mrs. Payne	1 1 5
Mrs. Taunton	0 18 0
Sabbath-schools	3 6 0
Mr. Crabb and Family, 1d. per week	2 5 0
Collection	11 10 0
Sundries	0 8 10

34 12 2

Less Expenses.. 0 19 6

33 12 8

Wardour Chapel
Auxiliary Quarterly Subscriptions, per Mr. D. Child

12 17 4

BEDFORDSHIRE.

Turvey 2 0 0

BUCKINGHAMSHIRE.

Brill.

Annual Meeting	1 0 0
Prayer Meetings	0 8 7
Missionary Boxes, &c.	0 16 0
Girls' Sunday-school	0 2 0
Mr. T. Barry (A.)	0 10 0
Exs. 5s. 2d. 1/2	11s. 5d.

CAMBRIDGESHIRE.

Fordham.

Annual Meeting	2 0 0
Lord's Table	0 14 0
A Friend, (A.)	0 5 0
Collected by M. A. Westrope	0 5 9
Produce of a Piece of Land	0 11 6

Missionary Boxes.

A Friend	0 5 6
Ditto	0 5 0
Juvenile	0 1 8

4l. 8s. 5d.

Royston District, per W. H. Nash, Esq., on account... 41 0 0

CESHIRE.

Wilmslow.

Rev. S. Ellis. Collected by Mrs. Daniel.

Rev. S. Ellis	1 0 0
Miss Ellis	0 10 0
Miss F. T. Ellis	0 5 0
Master A. T. Ellis	0 5 0
Mr. Jenkins	2 2 0
Mrs. Smith	1 0 0
Mrs. Holroyd	1 0 0
Mrs. Somerville	0 10 0
Mrs. Crewdon	2 2 0
Mrs. Ball	1 0 0
Mrs. Beckham	1 0 0
Mrs. Rogers	0 10 0
Mrs. Rogers	0 10 0
Mrs. Daniel	0 11 0

	<i>l. s. d.</i>
Mr. Keyworth	0 10 0
Mr. J. Milne	0 10 0
Miss Somerville	0 5 0
A Friend	0 10 0
	14 0 0

CORNWALL.

Auxiliary Society.

W. Baynard, Esq., Treasurer.

Rev. T. Wildbore, Secretary.

Bodmin.

Rev. W. Hill.

Subscriptions 3 13 2

Collection 3 12 2

7l. 5s. 4d.

Falmouth.

Rev. T. Wildbore.

Annual Subscriptions..... 40 18 6

Captain Corry, R.N. (L.S.) 10 0 0

For Schools in India 11 2 6

Ditto in West Indies 1 3 8

Ladies' Association 4 5 6

Sunday-schools 1 11 3

Collection 15 7 0

8l. 8s. 5d.

Fovey.

Rev. J. Quiller.

Weekly Subscriptions..... 2 9 0

Sunday-school 0 15 8

Collection 3 1 0

6l. 5s. 8d.

Grampond.

Collection, 1851 2 16 10

Ditto, 1852 3 1 1

5l. 17s. 11d.

West Looe.

Rev. D. Williams.

Subscriptions 1 18 2

Sunday-school 0 18 0

Collection 2 3 10

5l.

Launceston.

Rev. J. Horsey.

Annual Subscriptions..... 9 9 0

Weekly ditto 1 16 5

Sunday-schools 4 10 0

Missionary Box 0 10 6

Collection 14 9 1

30l. 13s.

Liskeard.

Rev. J. Moreshead.

Subscriptions 6 14 6

Collection 3 12 6

10l. 7s.

Mevagissey.

Rev. J. Robertson.

Weekly Subscriptions..... 0 11 9

Collection 2 16 9

3l. 8s. 6d.

Penzance.

Rev. J. Kernahan.

Subscriptions 19 18 6

Sunday-school 0 7 5

Collection 14 13 6

Ditto, Newlyn 1 5 0

36l. 4s. 5d.

Penryn.

Rev. R. Cope, LL.D.

Subscriptions 9 15 0

Collection 3 10 0

Residue, under the Will of the late Mrs. William Cook 14 16 4

25l. 1s. 4d.

St. Agnes.

Rev. R. Whittier.

Subscriptions 1 0 0

Collection 3 6 0

4l. 6s.

	<i>l. s. d.</i>
<i>St. Austell.</i>	
Rev. W. G. Hillman.	2 16 9
Collections	2 16 9

St. Columbe.

Rev. G. Oke.

Subscriptions 5 2 0

Collection 7 5 0

Do. St. Issey 0 8 0

12l. 15s.

St. Ives.

Rev. E. S. Hart.

Rev. E. S. Hart 1 0 0

Mr. Payne 0 7 0

Collection 4 6 0

5l. 13s.

St. Mauves.

Rev. J. Gant.

Subscriptions 2 0 0

Collection 3 17 0

5l. 17s.

Truro.

Rev. R. Panks.

Subscriptions 30 11 0

Ladies Association 1 5 9

Missionary Boxes .. 0 19 9

Collections 17 3 6

50l.

Tregoney.

Rev. T. B. Hart.

W. Pollard, Esq., for South African Mission 5 0 0

Rev. T. B. Hart 0 10 0

Collection 0 15 0

6l. 5s.

Wadebridge.

Rev. E. Bowden.

Weekly Subscriptions 0 13 0

305 19 4

Less Expenses..

5 4 7

300 4 1

Including 24l. 16s. 4d. previously acknowledged.

DERBYSHIRE.

Belver.

Collections 11 6 2

Collected by—

Mrs. Thompson 0 10 8

Master Jabez Brown 0 4 0

Miss Harrison 1 13 6

Sunday Scholars 0 10 4

Mrs. Travis 0 10 0

14l. 14s. 8d.

Brassington 1 0 1

Boys' Missionary Box 0 1 11

1l. 2s.

Fritchley.

Mr. T. Bowmer, and Family 0 14 0

Mr. W. H. Fletcher 0 10 0

Mr. J. Fletcher 0 10 0

Mr. J. Slam 0 4 4

Mr. S. Slam 0 4 4

Mr. J. Storer 0 2 0

Mr. W. Eise 0 3 0

Mr. P. Bown 0 2 0

Mr. J. Lynam 0 1 1

Missionary Box 0 1 6

2l. 12s. 3d.

Chinley.

Collection 3 2 2

Missionary Boxes .. 0 6 4

3l. 8s. 6d.

Matlock Bath.

Glencroby Chapel.

Collected by Miss Skidmore.

Mr. Staley 1 0 0

Mr. Wheatcroft 0 5 0

Mr. Toplis 0 4 4

Miss Barton 0 4 4

Mrs. Stone 0 4 4

Mr. Skidmore 0 4 4

Mr. Smith 0 1 1

Collected by Miss Smith—

Mrs. Boden 0 10 0

Mrs. Petchell 0 2 6

	<i>l. s. d.</i>
Miss Smith	0 5 0
Collection	2 16 1
Public Meeting	6 5 4

12 2 4

Less Expenses.. 0 10 4

11 12 0

DEVONSHIRE.

Chumleigh.

Rev. J. Young.

Collection 3 1 6

Rev. J. Young 0 10 0

Mrs. Norrington's Box, Girls' Sabbath School 0 14 0

Miss Howell's Box 0 4 6

4 10 0

Devonport.

Salem Chapel.

Collection 5 12 7

Miss Burns's Box .. 0 5 0

Sabbath - school children, for the Native Boy, John Pyer 3 0 0

5l. 17s. 7d.

Plymtree 1 0 0

Point in View 3 15 0

W. H. Peters, Esq. 4l. 1s.

Tavistock, per T. Windcutt, Esq. 35 0 0

DORSETSHIRE.

Lytchett, Miss Bennett's Box 1 3 0

Maiden Newton 1 6 6

Poole per Rev. E. R. Couder, Collection, and other sums in hand 27 14

Stalbridge 2 14 2

Uincey 7 12 6

ESSEX.

Auxiliary Society, per Rev. T. Craig.

Chelmsford, London Road Chapel 169 8

for the Widows' and Orphans' Fund 12 9 5

Little Baddow 15 7 3

Writtle 2 11 6

199l. 1s. 10d.

GLOUCESTERSHIRE.

</

	<i>l. s. d.</i>
Mrs. Hobbs	0 10 0
Mr. Hogg	0 10 0
Mrs. Joshua Withers	0 8 6
Mr. Britton, jun.	0 7 6
Mr. Elcombe	0 5 0
Collected by Cards, Boxes, and Monthly Payments.	
Miss Emma Newman	4 12 0
Miss Curtis	1 15 3
Miss Anna Hewlett ..	1 4 8
Miss Elizabeth Randall	1 1 10
Master Buckell	1 0 0
Miss Jane Redman ..	0 15 2
Miss Julia Bailey ..	0 11 1
Miss Sole	0 10 0
Master Austin Curtis	0 7 4
Miss Bailey	0 7 3
Miss Mary Ann Elery	0 6 7
Master C. J. Hewlett	0 5 5
Master Elcombe	0 5 0
Miss Charlotte Wren ..	0 2 5
Miss Em. Tuck	0 0 10
Sunday-school Collections.	
On Sunday Afternoon, Oct. 31 ..	1 2 2
Classes of—	
Miss Hewlett	1 11 7
Mr. Buttifont	2 0 0
Mr. Fowler	0 11 0
Miss Beddome	0 8 0
Mr. Thomas Fryer	0 7 6
Mr. Marshall	0 7 0
Miss Sole	0 2 8
Miss E. Newman	0 2 3
Mr. Read	0 2 0
Public Collections.	
After Morning Sermon	5 6 0
After Evening Sermon	3 12 0
Public Meeting	4 2 7
Collected by Miss Jackson, for Elizabeth Fison, in the Neyor School	2 0 0
Less Expenses	44 5 3
40 3 3	
49 5 0	
HERTFORDSHIRE.	
<i>Hitchin.</i>	
Collections	6 16 2
Missionary Boxes	1 0 0
H. Daws	0 13 0
J. Morgan	0 12 0
M. Impey	0 12 0
Miss Lane	0 12 0
Mrs. Seymour	0 4 2
Miss Watts	0 7 0
W. Watts	0 6 6
E. Rogers	0 4 0
Subscriptions and Donations, 1851.	
W. Wilshire, Esq., Frythe	3 0 0
W. Wilshire, Esq., Walsworth	2 2 0
1852.	
W. Wilshire, Esq., Frythe	3 0 0
W. Wilshire, Esq., Walsworth	2 2 0
Miss Wilshire, (D.) ..	1 0 0
Mrs. Halley	1 0 0
Mr. Heard	1 0 0
Mr. E. Roberts	1 0 0
W. Lucas, Esq., for Schools	1 1 0
S. Lucas, Esq., for Schools	1 0 0
26 19 10	
<i>Ware.</i>	
Old Independent Chapel. Rev. R. Ricards.	
Mrs. Flack	1 0 0

	<i>l. s. d.</i>
Beehives, Waters' Place	1 4 6
Mrs. Brandram	1 1 0
Mr. Brunton	2 0 0
Mrs. Brunton	2 0 0
Mr. Heard	1 1 0
Mrs. Heard	1 1 0
A Friend to India ..	1 0 0
Friends	0 15 0
Collected by—	
Miss Medcalf	1 11 0
Mrs. Medcalf	1 4 0
Juvenile Missionary Association.	
Females	2 15 2
Males	1 6 8
Missionary Boxes.	
Sarah Pavey	0 5 8
A. Stokes' Children's Box	0 9 10
Boys' Sunday-school ..	0 6 4
After Sermons	4 16 0
23 <i>l.</i> 7 <i>s.</i> 2 <i>d.</i>	
New Chapel.	
Collection	3 16 0
United Services	3 13 1
Exs. 1 <i>s.</i> 6 <i>d.</i>	
7 <i>l.</i> 7 <i>s.</i> 7 <i>d.</i>	
KENT.	
Margate, F.W. Cobb, Esq., for the Press at Vizagapatam ..	2 0 0
Maidstone, on account	29 13 9
LANCASHIRE.	
East Auxiliary Society, per S. Fletcher, Esq., on account	156 2 6
Bolton, A Friend, per Mr. J. Lever ..	2 5 0
<i>Bury.</i>	
Bethel Chapel.	
Subscriptions	7 1 0
Collections	3 10 7
Missionary Boxes ..	1 18 4
Rev. W. R. Thornburn	2 10 0
15 <i>l.</i>	
Per Mr. J. Bell.	
New Road Chapel.	
J. Young, Esq., (D.) ..	2 0 0
Thomas and Eliza Young's Box	0 2 6
Per Mrs Nuttall	2 0 0
Per Mrs. Battersby ..	1 2 4
Per Mrs. John Caruthers	1 6 0
Miss Bland's Book ..	0 17 4
Do. Box	0 2 2
Miss Pilkington's Book	3 0 0
Mrs. Meadowcroft's Book	1 16 0
Mrs. Hardiman's Box ..	0 3 4
Juvenile Missionary Society	5 19 8
Collection in Chapel ..	4 14 11
23 <i>l.</i> 4 <i>s.</i> 3 <i>d.</i>	
Castle Croft Chapel.	
Collection	4 13 3
Misses M. and E. Webster's	0 7 0
Miss Mary Anne Hamer's Box	0 13 4
Subscriptions, per Miss Rosenan	1 7 6
Subscriptions, per Mr. Richard Butcher	1 12 6
Thank-offering from Writing Class ..	2 0 11
10 <i>l.</i> 1 <i>s.</i> 6 <i>d.</i>	
33 15 9	
LINCOLNSHIRE.	
<i>Steaforth.</i>	
Rev. E. S. Brooks.	
Collected after Sermons and Public Meeting	11 3 4

	<i>l. s. d.</i>
Sunday-school Children	0 15 2
Collected by three Ladies	4 5 9
Rev. E. S. Brooks	0 10 0
Mr. Tindale	1 0 0
Mrs. Tindale	0 10 0
Master Tindale	0 10 0
Mr. Hunt	0 10 0
Miss Hunt	0 10 0
Mr. Simpson	1 0 0
Collected at Holyringham	2 3 6
22 19 9	
Less Expenses	0 18 4
21 19 5	
<i>Spittisbury.</i>	
Subscribers.	
J. H. Bourne, Esq., ..	1 0 0
Mrs. Bourne	1 0 0
Geo. Harrison, Esq., ..	1 0 0
J. Benniworth, Esq., ..	0 10 0
Collected after Sermons, and at Public Meeting	8 15 6
Sunday-school and Missionary Box	0 5 0
12 10 6	
Less Expenses	0 16 6
11 14 0	
MIDDLESEX.	
<i>Chiswick.</i>	
Rev. S. J. Le Blond.	
For the Native Teacher, Edward Miller	10 0 0
<i>Uxbridge.</i>	
Mr. W. Nash, Treasurer.	
Mr. S. H. Collins, Secretary.	
Collected at Juvenile Meeting	2 15 0
Ditto at Public Meeting	14 10 0
Ditto after Sermon by Rev. J. Stoughton	8 16 6
26 1 6	
Less Expenses	3 4 1
22 17 5	
Subscriptions.	
Mr. W. Best	1 1 0
Mr. S. H. Collins	1 0 0
Mr. James Geary	2 0 0
Mr. Henry Grainge ..	1 0 0
Mr. Harris	0 10 0
Mr. Wm. Heron	1 0 0
Mr. G. H. Heron	1 1 0
Mr. G. B. Hetherington	2 0 0
Mr. Wm. Nash	1 0 0
Mr. John Nash	2 0 0
Mr. John Stransom ..	1 0 0
Ladies' Association.	
Collected by—	
Mrs. John Nash and Mrs. Beaumont	4 1 6
Mrs. Collins	2 12 6
Miss E. Geary and Miss E. Redford ..	2 18 10
Miss Lane	1 5 0
Juvenile Association.	
Collected by—	
Miss M. Nash	0 15 0
Miss H. Nash	1 3 7
Master H. Beasley ..	1 1 8
M. A. Brickett, for Missionary Ship ..	0 4 0
Missionary Box in a School	0 6 0
Ditto ditto in a Cottage	0 3 0
Sunday-schools, For Native Teachers.	
For Thos. Stamper ..	12 0 0

	<i>l. s. d.</i>	
For Wm. Nash	12 0 0	
75 0 6		
Including 25 <i>l.</i> 7 <i>s.</i> 3 <i>d.</i> previously acknowledged.		
MONMOUTHSHIRE.		
<i>Abergavenny.</i>		
Rev. H. J. Bunn.		
Collections and Subscriptions	21 11 9	
Boxes.		
Mrs. Morris	0 11 0	
Master Edwin Lodge ..	0 10 5	
Miss Mary Price	0 4 0	
22 <i>l.</i> 17 <i>s.</i> 2 <i>d.</i>		
NORTHAMPTONSHIRE.		
<i>Ashley.</i>		
Collections	3 8 0	
Miss Clarke	0 10 0	
A Friend	0 10 0	
Mr. Coleman	0 15 0	
Mr. E. Stafford	0 18 0	
Mrs. Smith	0 7 6	
Mr. W. Stafford	0 5 0	
Mr. J. Stafford	0 5 0	
Sunday-school	0 2 6	
Mrs. Loake	0 2 0	
7 0 0		
<i>Brigstock.</i>		
Public Meeting	1 17 0	
Tea Meeting	0 17 0	
By Miss Leigh	0 5 0	
By Miss Smith	0 17 0	
3 <i>l.</i> 16 <i>s.</i>		
Northampton.		
Commercial-street Chapel.		
Rev. E. T. Prust.		
Mr. Adkins	1 1 0	
Mr. J. P. Adkins	0 10 0	
Mr. W. Adkins	0 10 0	
Miss Adkins	0 10 0	
Mr. Dadford	1 1 0	
Mr. Grundy	1 1 0	
M. J. Latchmore	1 1 0	
Mr. Mumford	1 1 0	
Rev. E. T. Prust	5 5 0	
Mr. Parker	0 10 0	
Mr. Spurgin	0 10 0	
Mr. Walker	1 1 0	
Mr. S. Walker	0 10 0	
Smaller Sums Good ..	3 18 10	
The late Mrs. Good ..	all	
(D.J.)	5 0 0	
Missionary Boxes	10 16 9	
Sunday and Infant-school	7 13 5	
Collections	15 2 3	
57 2 3		
United Collection at Public Meeting		
Collection at Grey Friars-street Chapel	2 3 0	
69 7 3		
Less Expenses	1 19 0	
67 8 3		
Oundle. Annual Meeting		9 0 0
<i>Towcester.</i>		
Collected by Mrs. Parker from 1849 to 1852		5 0 0
Collected by Joseph Dunkley		0 15 6
Mr. T. Vernon, 3 Years' Subscription		3 0 0
Mr. J. M. Vernon, 3 Years' Subscription ..		3 0 0
Collected after Sermons		4 14 8
10 10 2		
Less Expenses	0 7 6	
16 2 8		

Weldon	l. s. d.	6 6 2
Welford.		
Collection	12 19 4	
Subscriptions	9 3 3	
Exs. 10d.; 22l. 1s. 9d.		

Wellingborough.		
Salem Chapel.		
Rev. T. Thomas.		
Collection	16 12 5	
Subscriptions.		
Mrs. Corrie	2 0 0	
Mr. Beale, Shoe		
Factor	1 0 0	
Rev. T. Thomas	0 10 0	
Mr. Mays	1 1 0	

Collected by—		
Miss Kincaid	2 0 0	
Mrs. Mays	1 0 6	

At the United Public Meeting	3 14 2	
Two Friends, for Mrs. Corrie and		
Mrs. Maul's School.	1 10 0	
Missionary Boxes of		
A Widow	0 4 0	
Miss Emily and Miss Ellen Woolston	0 18 2	
Miss Ann Bull	0 4 3	
Mrs. Valentine	0 4 0	
Master H. Curtis	0 19 0	
Boys' School.	0 14 7	
Girls' ditto	0 14 6	

Less Expenses..	0 18 6	
	31 18 1	

NORTHUMBERLAND.		
Amble Bridge	1 10 7 5	
Haydon Bridge	1 0 0	
	2l. 10s. 5d.	

OXFORDSHIRE.		
Henley, collected by Miss White, for the Native Girls Susanna Rowland and Louisa Jay	6 0 0	

RUTLANDSHIRE.		
Ketton	3 3 0	

SHERIFFSHIRE.		
Wem.		
Friends, for General Purposes	50 0 0	
For China	10 0 6	
For Native Teacher, David Simpson	10 0 0	
	40l.	

SOMERSETSHIRE.		
Auxiliary Society, per Mr. E. Jeffries.		
Bishop's Hull	6 2 0	
Bridgewater	37 13 10	
	43l. 15s. 10d.	

WELLINGTON.		
Penny-a-week Subscriptions	6 16 11	
Missionary Box	0 5 9	
Annual Collections	7 0 0	
Mrs. Cuff	2 0 0	
Mr. Payne	1 1 0	
Mr. Thorne	1 1 0	
Friend	1 0 0	
Widows' Fund.	1 0 0	
Native Teacher, John Cuff	10 0 0	

Less Expenses..	20 4 8	
	0 10 8	
	29 14 0	

STAFFORDSHIRE.		
Bilston.		
Rev. R. Davies	1 0 0	
Mr. R. Thompson.	1 0 0	

Collection	l. s. d.	9 5 0
	11l. 5s.	
Wolverhampton.		
Per S. Dickinson, Esq.	70 0 0	
For Native Teacher, Watson Smith.	10 0 0	
	80l.	

SUFFOLK.		
Woodbridge, Quay Meeting, for a Native Boy to be called Robert May	3 0 0	

SURREY.		
Wandsworth, per		
Mr. Hickson	18 17 8	

WARWICKSHIRE.		
Birmingham.		
Lady Huntingdon's Congregation.		
Rev. J. Jones.		
Collected for Native Teacher, J. Jones	10 0 0	
Collected by—		
Miss Jones	2 16 2	
Miss M. A. Hunt	2 7 1	
Miss Steadman	2 2 7	
Miss Prime	0 16 0	
Mrs. Truman	0 16 0	
Mrs. Higginson	0 13 0	
Mrs. Walters	0 13 0	
Miss Cook	0 10 0	

Missionary Boxes.		
Misses S. and E. C. Jones.	0 15 8	
Mrs. Mortimer	0 9 7	
Master S. J. Taylor	0 4 7	
Miss Hunt	0 3 8	
Sabbath-school	0 9 0	
Rev. T. Morgan (A.)	1 1 0	
Collections	8 5 4	

	32 2 8	
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WILTSHIRE.		
Remitted by Rev. T. Mann.		
Avebury.		
Collection	1 6 9	
Jane Cornwall	0 7 2	
Mrs. Cornwall	0 5 10	
School-room Missionary Box.	0 5 0	
	2l. 4s. 9d.	
Broad Chalk.		
Boxes.		
Miss S. A. Morris	0 10 2	
Miss Wright	0 14 6	
Miss Solomon	1 2 6	
Mrs. Wheeler	0 9 3	
S. Gurd	0 0 10	
Michael Jerrard	0 1 6	
Martha Hewett	0 3 7	
John Isaac	0 2 5	
Anna Maria Emms	0 4 8	
W. Spoor	0 0 11	
Ann Poole	0 1 1	
Thomas Burroughs	0 7 0	
Miss Miles	0 4 2	
Mrs. Stone	0 4 5	
Martha Emms	0 1 10	
Agusta Francis	0 1 2	
Mrs Barnett	0 7 3	
Collection	1 10 11	

	6 7 9	
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Bulford.		
Missionary Boxes	0 8 6	
Collection	3 18 2	
	4l. 6s. 8d.	

Codford.		
Subscriptions.		
Mr. Read	1 0 0	
Rev. J. W. Maddox	0 10 0	
Ship Cards	0 8 10	
A Friend (D.)	0 6 0	
Boxes	0 2 7	
Collection	1 12 9	

	4 0 2	
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Corsham	3 14 0	
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Goatacre, for the Ship	0 7 0	
Lacock.		
Miss Eliz. Phelps	0 18 8	
Miss Lydia Phelps	0 16 1	
Miss Martha Phelps	0 18 2	
Miss Esther Phelps	0 9 6	
Miss Dorcas Phelps	0 7 7	
Mr. Knapp (D.)	0 10 0	

Collected by—		
Miss Pritchard	1 15 6	
Mrs. Sherry	1 10 0	
Miss Devrell	0 10 3	
Mr. Cook	0 11 6	
Miss Laura Witchell	0 15 4	

Smaller Sums.		
B. G. Hill	0 8 6	
C. Porter	0 5 6	
Mrs. Haynes	0 2 6	
Mrs. Mann	0 1 6	
E. Power	0 2 0	
W. Woolnough	0 3 1	
J. Bishop	0 1 6	
J. Rice	0 1 0	
E. Hill	0 1 0	
Collection	0 5 11	
	9 11 6	

Sherston.		
Sabbath-school Children	1 9 5	
Collected by ditto for the John Williams	1 7 0	

Collected by—		
Miss Pritchard	1 15 6	
Mrs. Sherry	1 10 0	
Miss Devrell	0 10 3	
Mr. Cook	0 11 6	
Miss Laura Witchell	0 15 4	

Smaller Sums.		
B. G. Hill	0 8 6	
C. Porter	0 5 6	
Mrs. Haynes	0 2 6	
Mrs. Mann	0 1 6	
E. Power	0 2 0	
W. Woolnough	0 3 1	
J. Bishop	0 1 6	
J. Rice	0 1 0	
E. Hill	0 1 0	
Collection	0 5 11	
	9 11 6	

Tisbury.		
Cards for the Ship.	1 13 4	
Juvenile Society	3 17 10	
Missionary Boxes	2 12 8	
Sunday-school Boxes.		
Boys	0 7 1	
Girls	0 5 11	
Bible Class, Boys	0 9 9	
Ditto, Girls	0 1 9	
Collection at Public Meeting	2 19 3	
	12 7 7	
Less Expenses..	1 2 0	
	11 5 7	
	46 14 7	

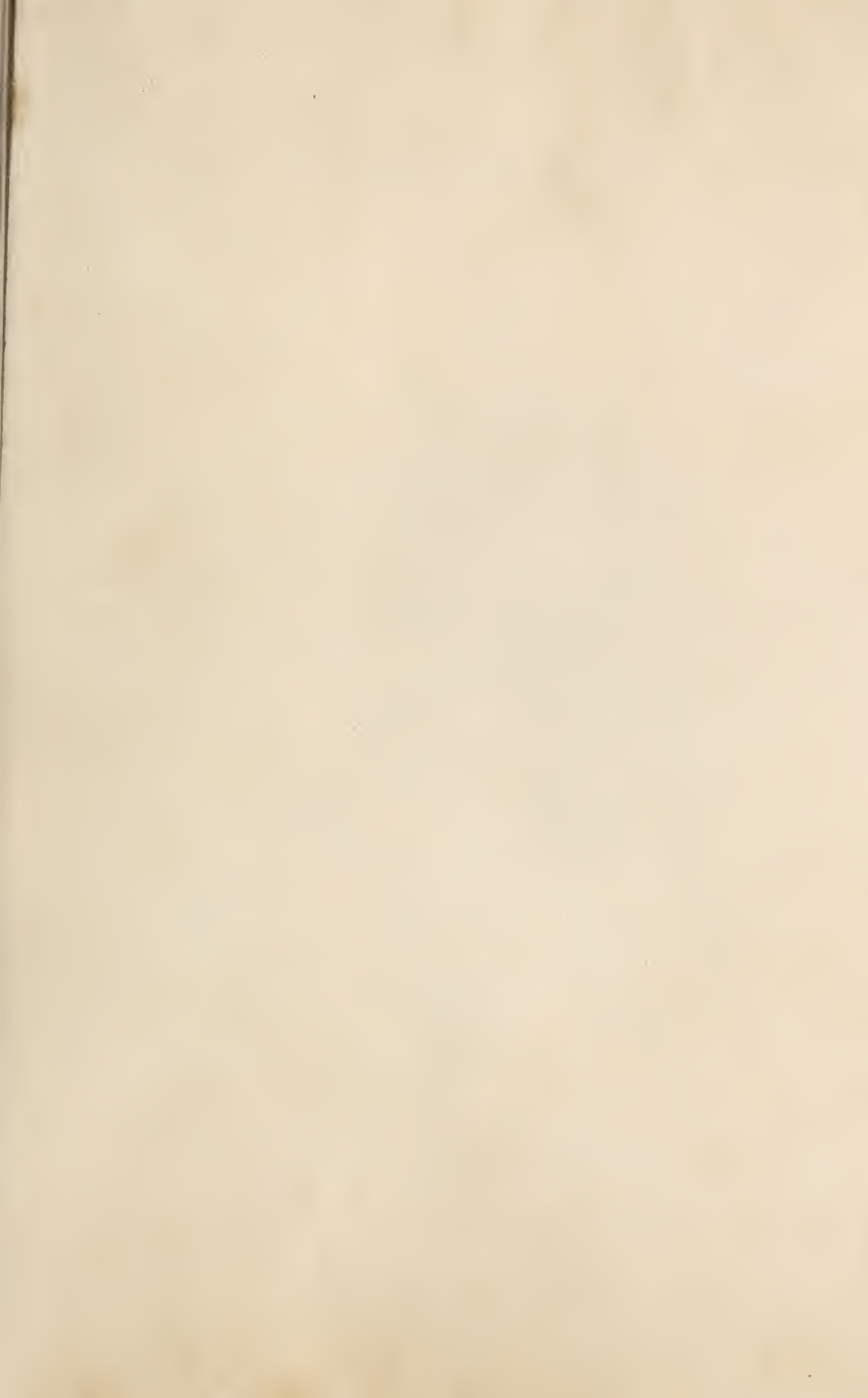
Chippenham.		
Public Meeting	5 6 10	
Missionary Boxes.		
Miss Edmonds	1 3 3	
Miss Collen	1 0 0	
Miss M. Elliott	1 3 6	
Miss J. Cullis	0 10 0	
Miss Ellis	0 4 3	
Miss Ann Yewin	0 2 7	
Miss Baylyffe	0 15 1	
Miss Bixson.	1 5 0	
Master	0 1 2	
Brotherhood	1 12 5	
Master Robert Mattingly	1 16 4	
Mrs. Z. Curwen.		
(Sub.)	1 0 0	
Miss Martha Reeves	0 7 1	
Miss Bixson.	0 10 9	
Ditto Subscription.	0 4 0	
Sunday-school Children	2 9 9	
Mr. W. Stephens		
(Sub.)	1 1 0	
Ditto by his family	0 14 0	
Rev. B. Rees (Sub.)	1 1 0	
Mr. Thomas Mills.	0 10 0	
Miss Sarah Jane Mills		
Mills Missionary Box and Collected	1 6 0	
Corston, by Mr. T. Mills	1 6 0	
Castle Comb.		
Miss Taylor, collected	1 9 4	

Mrs. Dickeson's Missionary Box.	0 8 5	
Mr. Holbrow's Little Boys ditto.	0 12 2	
Mr. Abraham Billett, a poor blind man, the Profit of Net-making.	0 8 0	
	27 15 3	
Less Expenses..	0 8 6	
	27 6 9	

Mere.		
Subscriptions.		
Anonymous	1 0 0	
A Friend	1 0 0	
Rev. R. P. Erlebach	1 0 0	
Mrs. E. Maidment	1 0 0	
Missionary Boxes.		
Jane Alford	0 10 0	
Mrs. J. Baverstock	0 13 6	
Mrs. E. Dodding	1 5 0	
Miss Erlebach	1 7 10	
Mrs. Gray	1 4 4	
Miss J. J. J. J.	1 10 0	
Master J. J. J.	1 6 0	
Mr. C. Lander	1 0 9	
Maria Long	0 14 0	
Mrs. Roles	0 12 2	
Mrs. T. Standerwick.	0 15 0	
Mrs. W. Standerwick.	0 17 0	
Mrs. Sheppard	0 10 0	
Mrs. Smith	0 10 0	
Mrs. Wilmot	0 10 0	
Boxes under 10s.	2 7 9	
Collections	23 17 2	
Ditto, Village Chapel	1 0 0	
Sabbath-school	1 3 2	
Village-school	0 11 0	
Sale of Arrow-roots.	0 10 0	
Legacy of the late Mr. Robert Cross, less duty.	27 0 0	
	72 14 8	
Less Expenses..	0 4 6	
	72 10 2	

Swindon.		
Mr. Geo. Reynolds.	1 1 0	
Mr. John Reynolds	1 1 0	
Mr. Joseph Reynolds	0 6 6	
Mr. Reeves	1 0 0	
Mr. Major	1 0 0	
Mary Collyer	0 13 4	
Smaller Sums	0 8 8	
Collection	4 2 11	
	9 13 5	

Wilton.		
Missionary Boxes.		
Edward Scamell	0 3 9	
Henry Greenhalgh	0 13 7	
Jeddidiah and Arthur Lucas	0 10 6	
Mary Ilinton	0 7 10	
Jane and Maria Brazier	0 3 7	
Elizabeth Williams	0 5 9	
Harriet Wilkins	0 9 9	
Elizabeth Hall	0 4 4	
Jane Ilinton	0 9 0	
Thirza Scamell	0 11 4	
Elizabeth Rowe	0 2 3	
Deborah Turner	0 5 1	
George Deverall	0 3 7	
Mary Horder	0 1 6	
Mary Anne Ford	0 3 7	
Harriet Lane	0 16 0	
Emma Carpenter	0 4 0	
Louisa Gerrans	0 2 0	
Caroline Rawlings.	0 5 6	
Mary Lewis	0 7 6	
Victoria Axton	0 5 3	
Fanny Prety	0 3 7	
Mary Hobbs	0 5 0	
Mary Rogers	0 5 0	
Elizabeth Watley	0 2 11	
Boys' Bible Class	0 9 3	
Day-school Box	0 11 1	
Fractions	0 8 8	
Cards for the John Williams.		
Charles Stroud	0 4 0	
William Scamell	0 2 3	



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